1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

rigidly observed that we were told that a man might not assist his sister to rise from the ground if she had fallen down and injured herself. Further, it seemed that he should not see much even of the girl whom he was about to marry until she was handed over to him, though according to our Unuwatura Bubula informants it was not really bad for a man to touch any of his *naena* and he was allowed to do this in an emergency. At Sitala Wanniya it was said that adult *kura* and *naena* should not speak to each other even when it had been arranged that they should marry, and at Omuni we were told that if in the old days a man was seen speaking to an unmarried girl, her outraged relatives would seek to kill him. Children may of course come in contact with their parents to any extent and at any age.

Second marriages are, and always have been frequent, a man often marrying a sister of his deceased wife and a woman marrying one of her dead husband's brothers. We believe that such unions were regarded as both a privilege and a duty, though according to Handuna of Sitala Wanniya a man married his dead wife's sister principally because if he married any one else his children would not be looked after so well. If a widow does not marry one of her dead husband's brothers she may return to her parents, though it seemed that if these were no longer living she would generally stay with her late husband's group, whose duty it would then be to look after her and her children.

With regard to name avoidance, a man does not speak the name of his mother-in-law and daughter-in-law and they also refrain from speaking his name, relationship terms being used instead. Nor does a man commonly speak of his son-in-law or father-in-law, or his brother's wife or sister's husband, except by the appropriate relationship terms; beyond this we would only point out that, as already mentioned, neither man nor woman commonly speaks of his or her spouse by name, and there is a general tendency to avoid the use of names and where possible indicate an individual by a relationship term. In no case did we notice any hesitation in giving the name of any adult which we sought to obtain in the course of our inquiries. The objection to saying a young child's name and the reason for this is referred to on p. 103.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

836 children so they came together as they grew up. The community came to know of what had occurred, the couple were considered married, and now go about together. We were told that no resentment was felt or expressed by the girl's parents or the community, and there was no formal giving over of land or property to Kaira by his father-in-law, because, as was pointed out, the fathers of Kaira and Hudi both belonged to the same group and together moved about over the same land.

We think it may be said that among most Veddas at the present day, especially such as have come in contact with the Sinhalese, there is no violent feeling against prenuptial connection of the sort here described, but we believe that formerly public opinion was definitely and strongly against the practice, though on this point we do not attempt to dogmatise. There was no doubt as to the attitude of public opinion towards connection between people who were not allotted to each other. This was, and still is, strongly disapproved, and there is no doubt that in the old days the guilty parties risked their lives.

835 It was, however, clear that intrigues of this sort did sometimes
●684 occur, and we heard of two instances of what are regarded as incestuous unions which occurred among the Kovil Vanamai Veddas some fifty or sixty years ago. In both cases the girls cohabited with their mothers' sisters' sons, and in both instances the guilty parties were promptly killed by the outraged group. The men were set upon in the jungle, their own fathers it was said taking a prominent part in the assault, while the girls were killed in the huts in which they were living[1].

582 As already mentioned the correct marriage among the Veddas, as among the Sinhalese, is for a man to marry his

[835] [1] The matter has been well stated by Nevill who writing more than twenty years ago says: "The Vaeddas marry young, and are strict monogamists. Consequently the husband and wife are watchfully jealous, each of the other, and love-intrigues are few and far between. Nothing short of murder would content the injured party. This strict morality extends to unmarried girls, who are protected by their guardians with the keenest sense of honour" (*Taprobanian*, Vol. I, p. 178). We do not, however, agree even partially with his statement as to the considerable liberty allowed to widows, we believe that among the wilder Veddas their morality was as strict as that of the maidens and it must be remembered that it was, and is, unusual for any but old women to remain widows for any length of time.